The Inquirer

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NATURAL RELIGION

THEODORE PARKER 1810-1860

By John Kielty

MOST of us know Theodore Parker as the author of a hymn, "O Thou great Friend to all the sons of men", and of a remarkable passage on the Church the World Needs. Many will have read Frothingham's excellently factual life of Parker, but somehow one feels that the present generation has yet to discover the great American preacher. To any who wish to do so may I commend Henry Steele Commager's "Theodore Parker—Yankee Crusader". Clearly Commager fell in love with Parker and made him one of his heroes. Thus the book deals with all aspects of the life and does not spare official Unitarianism for its treatment of Parker. Nevertheless, Commager is a sufficiently good historian to be honest about the weaknesses of his hero while yet proclaiming his strength.

Parker was born of a devout Unitarian family at Lexington, Mass., on August 24th, 1810, and died at Florence, Italy, on May 10th, 1860. Into those fifty years he packed a most strenuous life in the service of liberal religion and humanitarianism. Emerson delivered his "Divinity School Address" to the Senior Class at Harvard in July, 1838 and set the Unitarian world alight. Then he withdrew to the peace of Concord abandoning the church and devoting himself to literature and lecturing, and not deigning to fight his critics. Parker waited a while and then entered the fray. He stayed within the church and sought to bring it to the new learning and outlook. Did men accept Christianity because of the miracles? Surely not. The truths of Christianity were intuitive truths and were not dependent upon miracles or any other evidence. Religion is innate and needed no bolstering up with miracles.

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Then he went further. Christianity was one of many religions and subject to the same tests as the others. Jesus was the highest type of religious leader, but he was not perfect; the God who had created him could create an even greater. The creeds of the church were ephemeral, but the truths of Christianity were eternal and had authority not because Jesus spoke them but by virtue of their own character.

This was going too far. Channing had established the supremacy of reason, keeping the miracles though rejecting the scriptures, and had become the acknowledged leader of Unitarianism. Parker and Emerson went on from Channing's lead. But not for them acceptance of their lead. Instead Parker found pulpit after pulpit closed to him. As Commager says: "Parker deftly removed Christ, the Bible and the Church from Christianity, and called what was left 'natural religion'". One prominent layman declared he would rather "see every Unitarian congregation dissolved" and every Unitarian church razed to the ground than place a man holding Parker's views" "in one of our pulpits". Even Frothingham who had privately a little while before suggested to him "the abandonment of the Bible and the substitution of a system of universal morality for the ethics of Christianity", gave him no support, but then he had just been offered a Chair at Harvard! However, his own congregation at West Roxbury "continued to hear him gladly".

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So eager were people to hear him that a group of prominent Boston citizens persuaded him to give five lectures on Religion, and Dr. Martineau expressed the desire to know more of the preacher with "the excess of manly strength". Eventually, Parker moved to Boston at the invitation of a group of prominent citizens who organised the Twenty-eighth Congregational Society and rented the old Melodeon Theatre, and soon he had the largest parish in Boston, some said, in all America. Here he settled until consumption finally drove him to try the one chance in ten the doctors gave him of recovery in Italy.

Religion was always for him the greatest interest, but with his passion for justice he could not remain long indifferent to, or even only mildly interested in, social, political and slavery issues. Channing was dead, who was to take his place? In his study Dorothea Dix had written her memorial on the state of the insane, and though no pacifist, in his study the Peace Society had been founded, not an abolitionist no one had spoken more strongly against slavery. Moreover, he had been part of Parker's education, and so Parker took on his mantle. Boldly he proclaimed that no activity of man was outside the concern of the church.

As Commager says for Parker, "Its (the Church's) liturgy was social welfare, its sacraments good works, its creed the perfectibility of man . . . . . There was no responsibility it could evade, no duty it could ignore". He studied the problem of crime pointing out that city conditions made it inevitable for so many poor wretches; he denounced capital punishment; he blamed low wages and high dividends, and the irresponsibility of property. Yet he was no socialist like the Brook Farmers with their vision of Plato's Republic in New England. It was, however, in the cause of anti-slavery that he really spent himself in the end. Even his beloved scholarship had to give place to this concern.

Parker befriended John Brown and raised money for his campaign, even rejoicing about the guns he had helped to buy. It is wrong to picture the North as wholeheartedly espousing the Abolitionist cause, most certainly it did not, and in Boston Parker and his Vigilante friends were subject to derision and open attack. When the Fugitive Slave Bill was passed Parker boldly announced his intention to seek opportunities to break it. He sheltered escaped slaves in his house, helped organise their rescue from those who had come to North to drag them back to Southern captivity, and he stumped the country from the Bay to the Mississippi and preached to milling thousands everywhere he went; he even incited slaves to insurrection and was one of John Brown's secret Committee of six. He married escaped slaves, welcomed them to his church and aided their escape to Canada. He was no exponent of non-resistance and it seemed at times he became as one possessed whenever he spoke on the subject. What company he kept: Horace Mann, William Lloyd Garrison, the Phillips cousins, Charles Sumner, the Howes, Alcott, Emerson, Douglass and the rest. Here were the flower of New England and to him they looked for leadership, and to him they apologised and explained when they failed to attain to his heights of action in the crusade.

Such was the man the centenary of whose death falls on May 10th. I wish I had space to deal with his prolific output of scholarly studies in theology, or quote from his articles and his letters, sufficient if the reader is drawn to read "Theodore Parker—Yankee Crusader". His influence in his own day was great and grew with the years, and maybe he may be re-discovered for he had so much to say that might call us to more positive action in such causes as segregation and apartheid even today.

Theodore Parker

THEODORE PARKER AND I

By L. Baker Short

THIS title is intensely personal, and is meant to be. For at this centenary of the death of Theodore Parker on May 10th, 1860, I want to testify how intimately this man's life has been bound up with my life as a Unitarian minister. Somehow I have felt my whole life to be invisibly entwined with this man I never knew or saw in the flesh. He has been my hero and my legend—my inspiration as a Unitarian minister. Something in me has always thrilled responsively to something in him. He has been more real to me than Jesus of Nazareth as a spiritual influence. He mediated to me the essence of spiritual Christianity. He is my father in God.

One of my most precious possessions is a little book which was one of the very first books I was ever given. It is "The Story of Theodore Parker" by Frances E. Cooke, published in London in 1890 by The Sunday School Association at Essex Hall. It is inscribed to me—"On his 8th birthday from Father". The book is of course simplified for children and is often sentimental. But I think it is still published and read today. Certainly, along with the influence of my parents, it aroused in me all the latent forces of idealism, made me a lifelong devoted disciple of Parker, and decided me to become a Unitarian minister—like Theodore Parker. So today I feel compelled to pay my personal tribute to him—and feel sure that many others must have been similarly influenced and inspired.

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It is not for me at this centenary to try to weigh up Parker's place as a thinker and writer, or what real influence he had in American social history. That must be left to the learned and ponderous scholars. I only want to testify to the inspirational influence of his life upon my own, a quality which enabled him to transform the older Unitarianism based on the authority of the Bible into the modern Unitarianism with its universalistic outlook. It is for this vision and inspiration that I think Parker would most wish to be cherished in the hearts of those who like myself feel a real love and devotion for him.

No doubt James Martineau helped intellectually in the transformation of Unitarianism. But how cold and distant and unhuman he seems compared with Theodore Parker! Martineau might move the mind, but it is Parker who can touch the heart. For Parker was so intensely human. His origin was so lowly and humble and hard. He had to win his way against the greatest odds. His married life was warm, though saddened by the lack of children. He loved animals. He was passionate and impulsive in all he did. He was human and sociable in all he did, not lofty and remote. That is why I love Theodore Parker.

But there is something more and something deeper that made him my ideal of a Unitarian minister. He related his religion so closely to the circumstances of this life and world. He had great power to relate the ideal and the practical, the divine and the human. Even in his religious universalism he knew that men cannot escape the historical traditions into which they have been born. And so despite his non-biblical universalism, Jesus and Christianity were still a central inspiration in his life. That is why we still sing part of his sonnet to Jesus: "O Thou great Friend to all the sons of men", a hymn which always moves me greatly. For him the transcendent and the immanent were so closely woven. He was so vital—so much to do for God and man, and so little time to do it.

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What courage the man had, what spendthrift enthusiasm. What a sensitive conscience was his! Though his brother Unitarians and fellow ministers mostly turned against him and isolated him, yet never mind the cost, he would be true to the truth and right as he saw it. And yet he so much wanted to be friends with all. Even if it meant breaking the law to help Negro slaves, conscience must come first. Human brotherhood and dignity, and peace with justice, had high priority with him. How well I can imagine him if he were alive today leading a crusade against the inhumanities of Apartheid. He was not afraid to apply his religion to his politics. He is still so essentially modern and relevant to our times.

And so he has been the touchstone of my life as a Unitarian minister; and at this centenary I pay the homage of every humble disciple. I like to think of him buried there in Florence not so very far in Italy from that other loved saint and practical Christian, Francis of Assisi.

Theodore Parker you are an inalienable part of me! I thank you for all you have meant to my life.

"Since I can never see your face,
and never shake you by the hand,
I send my soul through time and space
To greet you. You will understand."

A LAYMAN'S DIARY

April 22. *Stirlingshire.* Tonight on BBC television John Freeman interviewed Dr. Hastings Banda, in the programme *Face to Face.* The interview brought out the appallingly difficult position faced by every responsible African leader whose country has not yet achieved total independence: and it showed the valuable part that television can play in educating the public on matters of importance. One can *read* about Tom Mboya, Julius Nyerere, or Hastings Banda, but to a great extent they remain names, mere symbols of their countries' nationalist movements. But once one has seen and heard a man in person, the name conjures up a face and a voice in one's mind for ever afterwards: he becomes an individual. And these African leaders are nothing if not individuals.

Yet the main problem facing each of them is the same: to remain on negotiating terms with the colonial administration without appearing "soft" in African eyes, in case some less responsible leader comes into the centre of the stage. Dr. Banda impressed me tonight as being well aware of the pitfalls of his situation, and he did not put a foot wrong. But how *lonely* his position must be.

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April 23. Today we took Jamie to Edinburgh for the day, and his one desire was to explore the Castle. It was a fine sunny day (all this holiday the weather up here has been better than in south-eastern England), and it was well worth while tramping up the staircase to the camera obscura for a panoramic view, from the Forth Bridge in the west, along Princes Street, to the Calton Hill and Arthur's Seat in the east.

It is surprising how Edinburgh survives the inroads of "progress" and "development". The multiple stores have been invading Princes Street for a long time; and now the Tron Church has been sold to a property company. The West End clock has been removed to make way for a bewildering one-way traffic system, and it is said that the familiar green-domed church in Charlotte Square may be the next casualty. Yet the city really has not changed very much since I used to cross it by cable-drawn tram to school, at the age of four. No doubt in 1999 we shall be complaining that some new and vandalistic encroachment into Princes Street is threatening the old world charm of Woolworths and Littlewoods—and the view from the Castle battlements will be just the same as it was today.

Jamie enjoyed the Castle greatly, and in the afternoon he came with us to see *Over the Bridge* at the Royal Lyceum Theatre (Edinburgh has not turned *its* Lyceum into a dance hall, as London has). This new play is a plea for tolerance between Catholic and Protestant workers in the shipyards in Belfast; but its message is far wider than that, and it attacks bigotry and intolerance in several other fields of human relations. I usually steer clear of plays with an obvious "message", but here the writer, Sam Thompson, a Protestant shipyard painter, has provided dynamic talk and exciting incident to ram home his theme. And the cast is excellent, particularly J. G. Devlin as a talkative, Johnny-know-all, rule-book-quoting trade unionist. (The author himself is in the cast, as a warped and bigoted Protestant.) We were a little afraid that Jamie (who is eleven) might be bored, but he was keenly interested all the time (nor was he shocked by the language, which, though perfectly decent, was extremely forceful at times, and evoked some tut-tutting from a few members of the douce Saturday-afternoon Edinburgh audience!)

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April 30. Home again. Ed Murrow's transatlantic talk with Rebecca West in the BBC's *Small World* programme was wonderfully illuminating. She had just come back from a three months' visit to South Africa. Her main conclusion, which she stressed over and over again, was that the members of the Nationalist South African government were not villains, but small and incompetent men, who had taken hold of the political machine and had not the insight to see what a mess they were making. It was, she said, as though the country was being ruled by mad babies.

David has been giving some thought to the problem of filling our pulpit vacancy. "There must be about a thousand new ministers at the College", he told me today, "so all we have to do is to stand outside the College when they are coming out. There should be about one a minute. We can just wait until we see one we like and choose *him*".

COMMITMENT

By K. S. Empson

THE meaning that I have put on the word commitment is a determination to be true to the light that is within us, and not to be put off either by the opposition of enemies or by the advice of friends. Not to be put off either by the abuse of the ignorant or by the arguments of the learned. This sort of commitment takes a kind of courage, and a willingness to be the odd-man-out on many occasions. But the only hope for the advance of religion is to have people committed in this way. We must follow the light that is within us, for there is no authority that is comprehensive enough for all to follow. We must follow the individual visions that come from our individual faiths (for indeed each person's faith is an individual vision; it is never just the same as the next person's).

The first point that I should like to make is the urgency of commitment. I feel that this point is largely overlooked nowadays. Yet, when put in its simplest terms, religion is obviously something that is desperately urgent. For it is, literally, a matter of life and death. It is, I believe, a struggle between the forces of life and the forces of death. A struggle between creative, healing spiritual forces and blind, destructive natural forces, or evil forces. Nothing less than the destiny of the human race, and probably more, depends upon the outcome of the struggle. It is as important and urgent as that.

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I often wonder why the fact of urgency is so little stressed nowadays. I think it is because people have lost sight of the fact that religion is actually a battle between opposing forces. That idea has perhaps disappeared with the disappearance of belief in the devil. For when one no longer believes in the devil it is easy to take the next step and believe that there is no actual opposition to spiritual forces. If there is no opposition to spiritual forces, then these forces will do their work in the end. It doesn't matter if we ourselves are not committed. Others will be committed, and the work will just take a little longer, that is all. There is no urgency. But if there are forces of evil—opposing forces, then the situation is altogether different. In that case religion becomes an actual battle.

The forces of evil can win, unless every available person joins the struggle. In that case my commitment matters desperately.

I suppose it boils down to this. Are there or are there not actual forces of evil? The answer would seem to make all the difference to the urgency of religion. I would say that there are evil forces—call them the devil or what you will. If we have to the New Testament we find that we are told in St. John's Gospel that light came into the world and that the darkness comprehended it not. I understand that this means that the darkness did not overcome the light. Surely there is an implication of a struggle there. The darkness could have overcome the light, but in fact the light overcame the darkness. Perhaps our knowledge of the physical nature of light has spoiled this metaphor, for we know that physical light can shine in darkness without actual opposition. But a pre-scientific people may well have thought otherwise. Anyway, I am convinced that the existence of forces opposed to spiritual forces is a fact, whether they are called the devil, evil, or by any other name. When we think of the murder of five million Jews by the Nazis, can we doubt the existence of evil forces ? Religion is, I believe, a battle between opposing forces, and our commitment is desperately urgent.

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The next question is—what follows from our decision to commit ourselves ? The first thing to do, I believe, is to join a community of faithful people—a church. There are many reasons why we should do this, among them being the enlargement of faith that springs from communion with like-minded people. Also, a church can do certain kinds of work more effectively than individuals.

But what sort of practical actions are to follow from our commitment ? How are we to translate faith into terms of practical living ? I believe that the distinction already made between beliefs and faith applies here also. Beliefs are discreet and disjointed, while faith is a unified whole. The actions that follow from beliefs are disjointed and discreet—in other words, mere rules for living. The actions that follow from faith are actions directed to a single end, unified actions, yet flexible enough to be adapted to individual circumstances. The actions that follow from beliefs, being rules, are inflexible. The distinction is, I believe, the well-known distinction of living under law and under grace. When we live by beliefs we live under law, but when we live by faith we live under grace. Only faith can give rise to creative action—the sort of action that can change human life and bring in the Kingdom of Heaven on earth. Laws—rules for living—tend to maintain things unchanged. They tend to freeze a particular way of life and preserve it as a dead thing. At best they make for narrow security as opposed to beneficial change. The tragedy is that here you come upon a conflict, not between the good and the bad, but between the good and the better.

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For many worthy people, even those who devote their lives to social service, are so obsessed with the idea of security (not necessarily security for themselves but the whole idea of security) that they are frightened of change. But real religion does not preach a narrow security like that. It preaches the kind of security that comes from trust in God and from the brotherhood of man. To be quite fair, we must have a minimum degree of security, but it should not stand in the way of the sort of changes that faith demands. The welfare state is a type of security, yet if it continues in being for thousands of years it will never of itself bring in the Kingdom of Heaven. All it can do is to relieve distress. It only relieves the symptoms of a sick social order and does not pretend to effect a cure. The Kingdom of Heaven will not come on earth unless there are many changes in our lives and in our outlooks. But in the meantime things such as the welfare state are useful stop-gaps, provided they do not make us forget the need for change.

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I regard the law, in the religious sense, as leading to security, and grace, or faith, as leading to creative change. The law is the same for everyone, and actions under the law are the same for everyone—such things as industry, diligence, honesty, etc. Actions under faith are different for everyone, as each follows his individual vision. Yet they will have something in common. They will call into play deeper virtues than those of the law, that I have just mentioned. They will demand such things as forgiveness, love, humility, patience, sympathy and many more besides. These are the creative healing forces that break the forces of evil. These are the virtues that will be respected in a real age of faith, and not the virtues of the law, that are respected today. When we live by faith we shall find that we are living creatively, and we shall also find that more abundant life that Jesus spoke about. This, I believe, is commitment.

LAY PREACHERS' EASTER SCHOOL

The Easter School at the Unitarian College, Manchester, was fully booked, and the papers brought valuable consideration (and much discussion) of basic principles of belief and practice.

By general request, Dr. F. T. Wood repeated his paper, given at the Assembly meetings last year, on The Tasks Ahead. In a re-appraisal of some of our domestic problems he suggested that the time had come when we should no longer say, even among ourselves, that "where two or three Unitarians are gathered together there are four or five opinions". We should emphasise a sense of unity and present our teaching as historic in content and meaningful to the inquirer. In her paper on the Sermon, the Rev. Joyce Hashhurst foreshadowed a statement made by Mr. A. L. Blake in his Presidential Address at this year's Assembly, when she stressed the value of the "Parable Sermon" among the forms of preaching. Study of the practice of preaching was continued in a session on Speech, in which Miss A. Trainor discussed the use of the voice and of the whole body in the conduct of worship, saying that worship should be an experience shared by leader and congregation.

The Rev. G. Prace, in his paper on Prayer, said that as the opening of a Service calls for the gathering of thoughts of more than one generation, the opening sentences should be "cultic" or even archaic, the first Collect simple and direct (as should be the first Lesson). Prayers should then move into closer relationships with those present and into more modern terms, in preparation for the personal approach of the Sermon. The service should end with a return to the "cultic" in the closing Collect and Benediction.

The school closed (not, perhaps, in accordance with Mr. Prace's thesis) with an intensely personal exposition of the faith of a Humanist by the Rev. L. Mason. Discussion (as with the previous papers) was limited only by limited time, and showed the need to correlate our terms of reference. This paper was indeed a challenge to over-conventional thinking.

On Easter Sunday morning the members of the school attended Cross Street Chapel, and those seeing it for the first time were full of admiration. The Lessons were read by the President (Mr. L. Procter) and the Retiring President (Mr. L. H. Thomas) at the invitation of the Rev. C. H. Bartlett to continue what has now become a custom. In the afternoon there was an excursion to the Bronte country and Haworth Parsonage, and members were entertained to tea in Haworth by Mr. and Mrs. L. Procter. The return to Manchester enabled the party to see a number of our Lancashire churches, with a brief visit to the new Stand Chapel.

The Annual Meeting

This was held on Saturday, the 16th April, when Mr. Leslie Procter was installed as President for 1960, and Mr. G. E. Prentice nominated as President-Designate for 1961. It was resolved that Mrs. M. Gregory of Leicester be the speaker for the Lay Preachers' Meeting at the General Assembly in 1961. The Meeting also heard a résumé of the arrangements being made in conjunction with the Ministry Committee for the future training of lay preachers and approved them. Thanks were expressed to the General Assembly for continued financial help towards the annual Easter School.

Sidmouth.—The Old Meeting has been much "on the map" during the last fortnight. On Easter Wednesday a Coffee Morning and Sale in aid of World Refugee Year attracted members and outside friends and resulted in £68 being raised. This, with the collection on Remembrance Sunday, brought the Sidmouth contribution to £81. On Wednesday, April 27th, the first lecture in connection with the Advance Campaign and 250th Anniversary celebrations was given by the Rev. Dudley Richards, on "Who are the Unitarians". It was keenly followed and greatly enjoyed by members and several visitors. On Sunday, May 1st, the second Joint Service of the East Devon Churches, arranged by the Devon Unitarian Congregations' Association, was held in the Old Meeting when friends from Exeter, Cullompton and Crediton joined the Sidmouth congregation. It was a moving service, conducted by the Rev. J. W. Moir of Cullompton, with an attendance of nearly a hundred. Tea and biscuits were served afterwards, when members of these rather scattered churches had an opportunity to talk together for a little while and enjoy the fellowship this yearly event affords.

CHURCHES and MINISTERS

BRISTOL

The Minister—Profile

THE Rev. Arthur Hamilton Birtles began his first ministry at Southport, after the Second War; having served in the Royal Navy 1941–45, in the middle of his training for the Ministry at Liverpool University, Manchester University, and Unitarian College Manchester. He came to Bristol in 1952 to the joint Pastorate of Lewin's Mead Meeting, and Oakfield Road—Church. His deep concern for people and for children, together with his spiritual insight and understanding, have made their mark upon the lives of these churches.

A joint pastorate takes more time than is available—a tremendous job of work—but Mr. Birtles' enthusiasm, energy and initiative are seen in the many activities of the two congregations, into which he enters as fellow-worker as well as Minister.

The friendship of Mr. and Mrs. Birtles with the members of the congregations is very real; and their experience, as parents of four young children, gives them actual knowledge of so many day to day problems, not least in the presentation of religion to all ages of youth.

Mr. Birtles is a Marriage Counsellor, Hon. Secretary of the Bristol Marriage Guidance Council, thus he is in touch with many citizens. The extensive training in this work broadens his understanding of pastoral work.

The Rev. A. H. Birtles

He gives a deep meaning to all the services he conducts, and appreciation is often expressed for his knowledge of human needs in the christening, wedding and burial services.

The first young people he married are now bringing their babies for christening, and it is his concern that they, together with the older members of the congregation, should be welded into a bond of friendship and care for each other, alongside their worship and learning of the love of God.

THE CHURCH

Lewin's Mead Meeting House, near to the centre of Bristol, was built in 1791 on the site of an earlier one of 1694; though a congregation had been in existence since 1662. It is a Meeting House "in the grand manner", considered an almost perfect example of non-conformist architecture of its period. It was built to accommodate a very large congregation—so different from those of today—and the standing of this Meeting House in the city at the end of the 18th century, was such that its membership included almost the whole of the Aldermanic Bench. For a while it was customary to have two Ministers, of whom Rev. J. P. Estlin, Dr. Lant Carpenter and Rev. A. N. Blatchford were all well known to Unitarians.

The older congregation also established and endowed in 1722, a school for boys at Stokes Croft, and an Almshouse. In 1839 the Lewin's Mead Domestic mission was founded; and this was at one time led by the great Unitarian Social Reformer Mary Carpenter, daughter of the Minister.

Oakfield Road Church, built in Gothic style, was opened in 1864 by Dr. James Martineau; and it was founded for the public worship of " only one God, the God and Father of our Lord Jesus Christ ", and only in recent years was the title of Unitarian and Free Christian adopted. Many eloquent discourses have been heard here.

When Mr. Birtles took up his Ministry the Congregations of both Churches were weaker than before the war. Oakfield Road had had no Minister for a considerable time. The Stokes Croft School, the Almshouses and the Mission had all been destroyed by enemy action. The congregation of the Mission had joined up with Lewin's Mead, and efforts had been made by the Feoffees of the School to overcome officialdom and other difficulties, in the way of using the endowment, as stipulated, for educational purposes. Today, jointly with the Bristol Institute of Education, an experiment is in being in the old schoolrooms, and there are clubs for boys and girls who have left school unable to read and write, where they find skilled help and encouragement.

Lewin's Mead has an active Women's League, a small voluntary Choir, and now a Scout Troop. Thus with the Theatre Club and a Social Club there is much week-time activity.

Meanwhile at Oakfield Road a Children's Church has been constructed inside the building, and some thirty children come on Sunday mornings with their parents, and have three classes in the Schoolroom until the time of the last hymn, when they go into the church. On the first Sunday in the month, the Congregation join the children in their church for the morning service.

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At Lewin's Mead, where evening service is held, it is followed by a social gathering, of great value in friendship, and twice a month a discussion group meets. Here it is now felt that the time has come to serve the needs of the children of the congregation, and as the service is held at a time quite unsuitable for them, it is proposed to have an occasional family service in the afternoon.

As joint Minister of the two Congregations, Mr. Birtles naturally draws the two together, and the two committees are integrating many of their activities. An advance Campaign was planned and carried out last year, with joint advertising. Large numbers of new members have not as yet resulted, but over sixty were interested enough to contact the Minister, and new faces appear on Sundays. (The advertisements in the National press have also brought in interested people.) In addition the whole of next year's calendars have been planned together, to avoid overlapping events. Finally, Lewin's Mead Theatre Club, together with the Minister and members of both Congregations produced the play "By Waters of Babylon", in aid of World Refugee Year; which was so impressive that arrangements were made for the entire cast to perform on two evenings in London. This was a grand experience in living together for some forty-five people; and £200 was the financial result.

Thus do these Bristol Unitarian Congregations, with Mr. Birtles, function in the world of today. Slowly, over the years, joined by new members, who help with their new ideas, these continue to be live congregations worshipping God, as these have been for nearly 300 years, imperceptibly changing with the need of the times, yet ever faithful in witness to the spiritual values of life.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Distinctive Unitarian Attitude

Sir: How can we possibly "find ways and means of making known our distinctively Unitarian opinions and standpoint on the burning questions of the day" when we know full well that our opinions differ and we do not all stand on the same point, or even face the same way?

The only distinctive Unitarian attitude is the complete freedom of the individual to think, act, write and vote according to his conscience. That, and that alone, is what we ought to tell the world.

We are trying to do two mutually exclusive things—to allow complete freedom of thought and to speak with one voice: we shall only succeed in making ourselves ridiculous in the process.

Already we have reached the point where we need not believe in God, but we are expected to believe in Canon Collins.

London, S.W.16. Yours, W. M. Spooner

South Africa

Sir: Magnus Ratter's short article in *The Inquirer* was poignant indeed. The man can write! And who am I in comfortable New York—overlooking the United Nations—to put words in Ratter's mouth or pen. And I value him as a friend and I cherish the memory of visiting Cape Town in 1952 and preaching in his historic church.

The burden of Ratter's message is this: who are we—in the U.K. or the U.S.—to point an accusing finger at South Africa since [illegible] is not concentrated in South Africa? Nobody ever said it was. Sin is in Notting Hill and Little Rock and Moscow and Peiping—but it is also in South Africa.

Why the sensitivity of South Africans "outsiders" protest evil in their land? We protest a Hungary or a Tibet or a Sharpeville, not because our hands are clean, but because here is an opening. The evil in South Africa after Sharpeville was little greater than before, but the massacre became an important occasion for the world to mobilize against apartheid.

Ratter says that pity more than judgment is needed. Alan Paton says the opposite: "The (white supremacist) won't change just by persuasion, or out of the goodness of his heart. He will change only when the pressure inside and outside the country becomes unendurable." Some of us outside, and the U.N. Security Council, are trying to make pressure on the South African Government unendurable. We only hope that Friend Ratter is doing so on the inside. Perhaps the tiny Unitarian Church in Cape Town is much too small for him to be a sounding board. We are not asking him to wreck his church, but we are also not suggesting that he preserve his church merely for the sake of the institution.

Some of the Anglicans in South Africa have been a valiant lot. I salute Anglican Archbishop de Blank of Cape Town for condemning the Dutch Reform Church for not opposing apartheid and for urging a World Council of Churches investigation. I salute Anglican Bishop Ambrose Reeves of Johannesburg for investigating the Sharpeville massacre and releasing the data whatever the cost to himself. I salute two temporary prohibited immigrants to South Africa—Anglicans Michael Scott and Trevor Huddleston.

I salute Unitarian Magnus Ratter. None of us knows his problems. But if I were born a black or white man in Africa today, I would not choose to be born in South Africa, as Ratter suggests; I would choose to be born almost anywhere else (outside of the Federation, Algeria, or Portuguese territory).

American Committee on Africa,
801 Second Avenue, New York 17, N.Y.

Yours, Homer A. Jack,
Associate Director.

The Reverend Fred Schell

The Rev. Fred Schell died suddenly on Saturday, 30th April. The Service was held in Fulwood Old Chapel on Wednesday, 4th May, a large and representative congregation attending. The Rev. E. D. Davies conducted the Service, and the Address was given by the Rev. G. Stanley Whitby, who also gave the Committal at the Sheffield Crematorium.

At the age of 13 Fred Schell started work in a coal mine. Later he became a Methodist lay preacher, and came out high in the national examinations. The death of his father prevented his entering the ministry, instead he stayed in the pit in order to help his mother bring up the family.

Through his reading and search for truth he was gradually drawn to the Unitarian outlook. Meanwhile he had obtained promotion at the colliery, and more was on the way. But at the age of 39 he entered Manchester College, Oxford, and completed the full three-year theological course.

Ministries at Warrington, Heywood and Newchurch followed. In 1951 he came to the Fulwood Old Chapel. When passing the Chapel more than forty years earlier he had turned to the lady who was to work so wonderfully with him and said, "I'd like to end my days as minister there". He did.

Throughout the denomination Fred Schell was widely respected, and he was liked by all his brother ministers in the Sheffield district, and deservedly so; he was also more than acceptable in their respective pulpits.

His early days left him without the bitterness that so often mars a personality, and though one might hazard a guess at his politics (and perhaps prove mistaken), there was nothing of the doctrinaire about him. Moreover, if he had any prejudices, and the writer knows of none, he certainly did not raise them to the lofty height of moral principles.

Indeed, a sturdy independence, and a marked ability to see the other side of any question, characterised his whole attitude to life; and he was a valuable corrective for those who can see life and their fellows only in blacks and whites.

The most lovable thing about him was his humanity, of which space permits but few instances. For example, his great fund of wit and ready anecdote; his tobogganing with the local children in the field outside his house; his keen appreciation of Association football, and of the remarks of folk about him in the crowd as he watched it being played; and at the recent General Assembly Meetings, his going about hand in hand with his lady.

A good man, and a fine minister of God, he passed on as he would have wished, whilst making his way to take a Service, engaged in the work of his Chapel and in the service of the Father.

G.S.W.

Easter Weekend Reunion

The Unitarian Continental Holiday Fellowship Easter Weekend at Scarborough was thoroughly enjoyed by thirty fellow-travellers of the Rev. and Mrs. G. W. Parkinson. After an informal welcome on

(continued on page [illegible])

THE BRITISH AND FOREIGN BIBLE SOCIETY

announce the publication, on May 4th of its latest

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THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 15, 1960

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. S. [illegible]
Aberystwyth, New Street Meeting House, 11, Rev. T. E. [illegible] Davies
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
[illegible], Unitarian Church, [illegible] Road, 11.15 and 3, Rev. R. Gill.
[illegible], Unitarian Chapel, [illegible] Street, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. [illegible]
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Rev. O. E. Buckley
[illegible] Green nr. [illegible], Unitarian Church, 11, Mr. C. E. Dench
[illegible], Free Church, High Street, 11, Rev. R. Taylor
[illegible], Unitarian Church, [illegible] Road, 6.30 (May 22) Rev. Maurice [illegible]
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. [illegible] Stuart
Birmingham, Waverley Road, Church and [illegible] Street Mission, Small Heath, 6, Rev. John [illegible]
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. Wray
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Francis Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30, Rev. E. Shirvell Price, 6.30, Rev. [illegible] Gill
[illegible], Unity Church, [illegible] Road, 10.30 and 6.30, Rev. Arthur J. Long
[illegible], Unitarian, 3.15, and [illegible] Road, 6.30, Rev. [illegible] Wright
[illegible] ([illegible]) Unitarian Chapel, [illegible] Lane, 6.30, Rev. [illegible] Hall
[illegible], Unitarian Church, [illegible] Road, 11, Rev. Lawrence Redfern
[illegible], [illegible] Avenue, 3.15, Supply
[illegible], [illegible] Square, 10.45 and 6.30, Rev. Frank A. Bullock
[illegible], Christ Church, [illegible] Road, 3, Sunday School, 6.30, Rev. Wm. [illegible]
[illegible], Unitarian Chapel, 11, Rev. G. [illegible] Jones
[illegible], Christ Church, Unitarian, [illegible] Road, 11 and 6.30, Rev. John Rowland
[illegible], [illegible] Meeting, 6.30, Rev. A. E. [illegible]
[illegible], [illegible] Road, 11, Rev. A. [illegible], 6.30, Mr. R. L. Nicholson
[illegible], [illegible] Street, 11 and 6.30, Rev. F. M. [illegible]
[illegible], Unitarian Church, [illegible] Road, 11 and 6, Rev. H. Stewart Carter.
[illegible], [illegible] Unitarian Church, 6.30, Rev. [illegible]
[illegible], The Church of the Great Companions, [illegible], 3, Rev. A. Peacock
[illegible], [illegible] Unitarian Church, [illegible], 11, Sunday School, 6.30, Rev. [illegible]
[illegible], [illegible] Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Rev. W. J. [illegible]
[illegible], [illegible] Yard Church, 10.45 and 6.30, Supply
[illegible], [illegible], 10.45 and 6.30, Rev. [illegible]
[illegible], [illegible] Meeting House, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
[illegible], Free Christian Church, [illegible] Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. Dicken
[illegible], Free Christian Church, [illegible] Road, 11, Miss E. M. [illegible]
[illegible], [illegible] Street Chapel, 11 and 6.30, Supply
[illegible], New Gate Unitarian Chapel, 6.30, Mrs. M. E. [illegible]
[illegible], Old Meeting House, 10.45, Mrs. E. [illegible]
[illegible], Free Church, [illegible], 11 and 6.30, Rev. Alec L. [illegible]
[illegible], [illegible] Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. [illegible]
[illegible], [illegible] Green, West, 11.30 and 7.30, Mr. E. R. C. May
[illegible], Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman [illegible]
[illegible], Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. [illegible]
[illegible], Unitarian Church, 37 [illegible] Road, 11, Mr. W. [illegible]
[illegible], St. Mark's Church, Castle Terrace, 11, Rev. [illegible]
[illegible], [illegible] Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]
[illegible], [illegible] Chapel, 11 and 6.30, Rev. J. [illegible]
[illegible], St. [illegible] Street, Unitarian Church, 11, Rev. John L. [illegible]
[illegible], [illegible] Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. [illegible]
[illegible], [illegible] Street, 3, Rev. [illegible]
[illegible], [illegible] Chapel ([illegible]), 6.30, Rev. G. [illegible]
[illegible], [illegible] Street Church, 10.15, Rev. Dr. A. B. [illegible]
[illegible] Chapel, [illegible] Street, 10.45, Rev. John Gill, 6.30, Rev. G. J. [illegible]
[illegible], [illegible] Road, 6.30, Rev. [illegible]
[illegible], Free Christian Church, [illegible], 11 and 6.30, Rev. [illegible]
[illegible], [illegible] Meeting, [illegible] Lane, 11 and 6, Rev. E. A. [illegible]
[illegible], [illegible] Road, 11, Rev. J. [illegible]
[illegible], [illegible] Street, 11, Rev. [illegible]
[illegible], [illegible] Street Church ([illegible]), 6.30, Rev. [illegible]
[illegible], [illegible] Chapel, 6.30, Rev. T. M. [illegible]
[illegible], [illegible] Meeting House, 11 and 6.30, Rev. [illegible] W. [illegible]
[illegible], [illegible] Street Chapel, 11 and 6.30, Rev. [illegible]
[illegible], [illegible] Church, 6.30, Supply
[illegible], [illegible] Chapel, [illegible], 10.45 and 6.30, Rev. E. L. [illegible]
[illegible], [illegible] Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
[illegible], [illegible] Meeting, [illegible] Street, 11 and 6.30, Rev. A. E. [illegible]
[illegible], [illegible] Church, 11, Rev. [illegible]
[illegible], [illegible] Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
[illegible], [illegible] Church of [illegible], 11 and 6.30, Dr. F. H. [illegible]
[illegible], [illegible] Church, 11, Rev. C. A. [illegible]
[illegible], [illegible] Street, 6.30, Rev. J. [illegible]
[illegible], [illegible] Chapel, 11, Rev. [illegible], 6.30, Mr. A. S. [illegible]
[illegible], [illegible] Road, [illegible], 3, Sunday School, 6.30, Rev. C. A. [illegible]
[illegible], [illegible] Street, 6.30, Rev. [illegible]
[illegible], [illegible] Road, 11 and 6.30, Rev. [illegible]
[illegible], [illegible] Street, [illegible] Road, 6, Rev. [illegible] M. Long
[illegible], [illegible] and [illegible] Street Chapel, 6.30, Rev. F. [illegible]
London, [illegible], [illegible] Road, 11, Rev. E. G. Lee
London, [illegible] Church, [illegible] Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. [illegible]
London, [illegible] Green, Upton Lane, 6.30, Rev. T. E. [illegible]
London, [illegible] Green, [illegible] Lane, 11, Rev. [illegible], 6.30, Rev. K. C. [illegible]
London, [illegible], New Gravel Pit Church, Chatham Place, 6.30, Rev. R. E. [illegible] (also 11, 1st Sunday in the month)
London, [illegible], [illegible] Hill, 11, Rev. [illegible] P. [illegible]
London, [illegible] Hill, Unitarian Church, 11, Rev. K. C. [illegible]
London, [illegible] Road, 11, Rev. T. E. [illegible], 6.30, Mr. W. [illegible]
London, [illegible], [illegible] Street, 6.30, Rev. A. V. Fox
London, [illegible] Unitarian Christian Church, [illegible] Road, 11, Rev. A. V. Fox
London, [illegible], Unitarian Church, High Street, 11, Mr. [illegible]
London, [illegible], [illegible] Church, [illegible] Green, 6.30, Mr. [illegible]
London, [illegible] Free Church, [illegible] Road, 11, Rev. [illegible] M. Long
London, [illegible], [illegible] Lane, Unitarian Church, 11.30, Children's Church, 6.30, Miss E. M. [illegible]
London, [illegible], Unitarian Church, [illegible], 11, Rev. [illegible] (also 6.30, 1st Sunday in the month)
London, [illegible] Church of Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. E. L. [illegible]

London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. B. W. [illegible]
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. [illegible]
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. [illegible]
Manchester, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. [illegible]
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill [illegible]
Manchester, Pendleton, Unitarian Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Student, Unitarian College
Manchester, [illegible] Street Mission, 6.30, Rev. R. L. [illegible]
Manchester, [illegible] Chapel, [illegible] (May 22) 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, [illegible] Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, [illegible] Road, Benchill, 6.30 Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth [illegible]
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. Lawrence Hallworth
[illegible], Old Road Chapel, 3.15, Rev. D. C. Doel
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John [illegible]
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 11, Mr. G. [illegible]
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. [illegible]
Nottingham, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Mr. J. [illegible]
[illegible], Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. [illegible]
Oldham, Lord Street Chapel, 10.45, 3 and 6.30, Rev. D. [illegible]
Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Student
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. [illegible] L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Supply
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John [illegible]
Preston, Unitarian Chapel, Church Street, 6.30
[illegible], [illegible], The Meeting House, 11, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs, 3, Rev. E. I. [illegible]
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
Rotherham, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. [illegible]
Sheffield (Attercliffe), 6.30, Mr. H. [illegible]
Sheffield, Fulwood Old Chapel, 11, Supply
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. [illegible]
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11, Mr. D. [illegible]
[illegible], Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. [illegible]
Southampton, Church of the Saviour, London Road, 6.30, Miss M. [illegible]
Southend-on-Sea, [illegible] Road, 6.30, Mr. J. [illegible]
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. [illegible]
[illegible], Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. [illegible]
St. Helens, [illegible] Street, 6.30, Supply
Stratford-on-Avon, [illegible] Street, 6.30, Rev. A. D. [illegible] (also 11, Second Sunday in the month)
[illegible], [illegible] Unitarian Chapel, 11, Rev. C. [illegible]
[illegible], Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Styal, Norcliffe Free Christian Meeting House, 11, Rev. L. Baker Short
[illegible], [illegible] Hall Road, 6.30, Mrs. [illegible]
Taunton, Mary St. Chapel, 11, Rev. Wm. [illegible]
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Mr. A. [illegible]
Torquay, Unity Church, off The Terrace, 11, Rev. [illegible]
Trowbridge, Conigre Unitarian Church, 11, Rev. S. [illegible]
Warrington, Cairo Street, 10.30 and 6.30, Rev. [illegible]
[illegible], Unitarian Chapel, High Street, 7, Rev. H. [illegible]
[illegible], Friends' House, Church Road (by permission), 7.30 (first Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. E. H. [illegible]
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. [illegible], 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, [illegible] Gardens, 11, Rev. [illegible] (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. [illegible]
[illegible], [illegible], 10.45, and [illegible], 6.30, Supply
York, St. Saviourgate Chapel, 6.30, Supply
The [illegible] Unitarian [illegible] provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
Melbourne, Unitarian Church, Cathedral Place, C2; Unitarian Hall [illegible], 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], [illegible] Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Phone Telephone [illegible]
Unitarian Fellowship of Australia, 1 [illegible], Melbourne, C1. Minister: Rev. W. [illegible]. Meetings as advertised.
[illegible] Community Church, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. W. [illegible]

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. [illegible]
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. [illegible]
Wellington, Services suspended—Enquiries—Mrs. [illegible], Tel. [illegible]

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School: 7, Service, Rev. [illegible] C. [illegible]

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Birth

HELLEN.—On May 5th, 1960, to Jean and Andrew Hellen of Monmouth—a Son.

Deaths

Bushrod.—On April 28th, Lucy, of 47 Sutton Oak Road, Sutton Coldfield, widow of the Rev. W. T. Bushrod.

Winder.—On April 15th, 1960, at 209 Graham Road, Sheffield, Winifred Heywood Winder, in her 84th year, widow of Oliver Winder, and mother of Muriel, John, Anthony and Janet.

DUPLICATING, Shorthand, Typing, Translating. Mabel Eyles, 10, Beaconsfield Road, London, N.11. ENT 3324.

(continued from page 554)

Good Friday evening, holiday snaps were produced, reminiscences exchanged and memories revived of frontiers crossed, strange names encountered and exotic places visited. The party helped to swell the Easter morning congregation at the Unitarian Church when three Sheffield vocalists greatly enriched the Services, and in the afternoon, the beauties of the "Yorkshire Riviera" at daffodil time were explored by coach. Coloured slides, contributed by several members of the party, were shown at a Sunday evening social and elicited gasps of admiration, surprise and amusement as several of those present saw themselves as others see them.

So ended another Reunion Weekend which was as memorable for the richness of its fellowship as for the brilliance of its weather.

TONGUE-TIED?

Usually talkative Unitarians and Universalists are tongue-tied when they speak to the minister after service. If you wish to indicate your interest in the sermon, these are opening sentences we suggest:—

I enjoy that sermon every time I hear it.
I know how busy you've been with other things this week.
I hope there were no visitors here this morning.
I suppose that was a good sermon — I couldn't hear a word you said.
I can't remember what it was, but something you said was very profound.
That was most interesting. Of course I know you don't really mean it.
I'm sorry that you're not feeling well.
I wish you wouldn't preach about religion.
As I've always said, preaching is not a minister's most important job.

—*Christopher Raible, from The Universalist Leader.*

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MINISTERS' PENSION AND INSURANCE FUND

The Managers are prepared to consider applications, from Ministers already insured through the Fund, for grants towards the cost of the education (including maintenance) of sons or daughters, during the school or academic year, 1960-61. The grants to be awarded, should suitable applications be received, are limited both as to the amount and the number of them. Forms of application (to be returned not later than June 11) will be sent on request.

1 South Way, *H. W. Stephenson,*
Lewes, Sussex. *(Hon. Secretary).*

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS 7334 Editorial: EUS 2012.

Padiham.—On April 24th, Rev. B. Gill of Ainsworth conducted the Chapel Anniversary (84th). During the service two altar chairs were dedicated for use in the Chapel, these being presented by the members and friends in memory of the late Mr. T. W. Waddington. Mr. H. Wright read the lesson from the proverbs, and Mr. E. Bradshaw and Mr. H. Houlgrave spoke of the life and work of Mr. Waddington The chairs were unveiled by Mr. Waddington's grandchildren, Margaret and Richard Waddington.

Winifred Heywood Winder

Mrs. W. H. Winder died on Good Friday, 15th April, in her 84th year. She was a collateral descendant of Oliver Heywood, the famous 17th century divine who was related to the Earl of Bridgwater and to the Duke of Newcastle, and it was this same Oliver Heywood who took a leading part in the ordination of Timothy Jollie, the first minister of the Upper Chapel in Sheffield.

Mrs. Winder was raised in Bolton, Lancashire, where the members of her family were prominent in the civic life of the town, and leading members of Bank Street Chapel. This family tradition of keen support for liberal religion, and practical social service, she maintained throughout her long life. As her husband's work took him from place to place, wherever she settled she supported the local Unitarian Chapel, and became in it a power for good.

Forty years ago she became a member of the Upper Chapel, and her life outside her family was mainly associated with the Unitarian cause and with social welfare work. The practical help and support she gave the Denomination and the district was considerable, but her great love was the Upper Chapel, where she was a Trustee, Chapel Warden and President of the Women's League.

No office was filled by her in a nominal and perfunctory fashion, and the administrative debt the Chapel owed to Mrs. Winder, in matters both small and large, was far beyond the normal. She took a practical interest in every aspect of the life of the Chapel, and above all, she knew the members, both old and young, and they liked and greatly respected her.

Her judgment was shrewd, and her understanding of human nature anything but narrow. A devoted mother, she was bereaved of her husband, with a young family to bring up. Her children kept her young in spirit and outlook, so that she was surprisingly of this age, and able to appreciate its problems and the changes that were taking place.

High amongst her personal qualities must be placed a quite splendid integrity of character, that obviously stemmed from heredity and early training. A true and loyal friend, her greatest quality, perhaps the greatest quality anybody can have, and one of extreme rarity, was that when she strongly and emotionally disagreed with a friend, it never affected the friendship.

G.S.W.

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